

DOCUMENT RESUME

ED 428 409

CS 510 027

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 TITLE Internationalizing the University Curricula through Communication: A Comparative Analysis among Nation States as Matrix for the Promulgation of Internationalism, through the Theoretical Influence of Communication Rhetors and International Educators, Viewed within the Arena of Political-Economy.
 PUB DATE 1998-12-00
 NOTE 55p.; Paper presented at the Annual Meeting of the Speech Communication Association of Puerto Rico (18th, San Juan, Puerto Rico, December 4-5, 1998).
 PUB TYPE Reports - Research (143) -- Speeches/Meeting Papers (150)
 EDRS PRICE MF01/PC03 Plus Postage.
 DESCRIPTORS *College Curriculum; *Communication (Thought Transfer); Comparative Analysis; *Educational Change; Educational Research; Foreign Countries; Global Approach; Higher Education; *International Education
 IDENTIFIERS *Internationalism

ABSTRACT

This paper surveys the current situation of internationalism among the various nation states by a comparative analysis, as matrix, to promulgate the internationalizing process, as a worthwhile goal, within and without the college and university curricula; the theoretical influence and contributions of scholars in communication, international education, and political-economy, moreover, become allies toward this endeavor. The paper calls for the promulgation of a new and more effective educational paradigm; in this respect, helping the movement toward the creation of new and better schools for the next millennium. The paper profiles "poorer nations" and "richer nations" and then views the United States, with its enormous wealth, leading technology, vast educational infrastructure, and its respect for democratic principles, as an agent with agencies that can effect positive consequences to ameliorating the status quo. The paper presents two hypotheses: the malaise of the current educational paradigm is real, and the "abertura" (opening) toward a better paradigmatic, educational pathway is advisable and feasible. Internationalism is an eclectic idea that represents the significant goal sought by the students that yearn for their educational fulfillment: enlightenment. Students benefit from the new communication paradigm, based on the challenges and answers presented by the communication rhetors, the increased value of international education, and by the important role that political-economy engenders throughout the international community. Contains 49 references. (NKA)

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INTERNATIONALIZING CURRICULA THROUGH COMMUNICATION

Internationalizing the University Curricula through Communication:

A Comparative Analysis among Nation States
As Matrix for The Promulgation of Internationalism,
Through the Theoretical Influence of
Communication Rhetors and International Educators,
Viewed within the Arena of Political-Economy

by

A. Anthony Lopez Oseguera

A Paper Presented to:

The Speech Communication Association of Puerto Rico

Eighteenth Annual Convention

San Juan Grand Hotel

San Juan, Puerto Rico

December 4-5, 1998

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Dedication

To my wife Maggie, the members and participants of SCAPR's Eighteenth Annual Convention, and to the glorious people of Puerto Rico; may their lighthouse illuminate the Americas and beyond.

Abstract

Purpose:

This paper surveys the current situation of internationalism among the various nation states by means of comparative analysis, as matrix, in order to promulgate the internationalizing process, as a worthwhile goal, within and without the college and university curricula; the theoretical influence and contributions of scholars in communication, international education, and political-economy, moreover, become allies toward this endeavor.

Suma:

This paper has reviewed the current state of affairs of internationalism by focusing on the instructional and curricular needs of the respective peoples, tied to political-economy, as an example, within the various nation states mentioned, as locus, for the promulgation of a new and more effective educational paradigm; in this respect, helping us move toward the creation of new and better schools for the next millennium; hence, the theories of pertinent rhetorical scholars, including mass communicologists, international educators, and others, representing the various colleges, including those in the arts and sciences, all as international rhetors, combined with the changing visage of political-economy, with its technological underpinnings, are especially visited with the aspiration that this eclecticism, this vanguard, will improve the current malaise of international instruction as benefit to the student. Finally, the United States of America with its enormous wealth, leading technology, and vast educational infrastructure, and its respect for democratic principles, is viewed as an agent with agencies that can effect positive consequences to ameliorating the status quo. This paper presented two hypotheses: 1. The malaise of the current educational paradigm is real, and 2. The *Abertura* (opening) toward a better paradigmatic, educational pathway is advisable and feasible; moreover, both are seen as having been met.

Conclusions:

The international situation for students, especially those from poorer nations, is such that the poorer students' quest, toward achieving a more equitable professional

education, where the achievement of intercultural enrichment and international career utility are worthy goals, is now in question, or may even be **waning**. This factor is due to the global inadequacy of meeting the needs of these prospective Twenty-First Century scholars; moreover, the current model, expounded by world educational institutions, has failed to adequately *communicate* these exigencies. *Paramount is the need to create a new paradigm that responds to the wants and needs of both wealthier and poorer nations*, in order to more fully integrate resources, while respecting cultural and intellectual differences, and to enlighten the global citizenry. *To this end, the ideas inherent in the rhetoric of national communication rhetors*, e.g., I. A. Richards, Kenneth Burke, Michel Foucault, and James Chesebro, in addition to the new generation represented by Fernando Pedro Delgado, *et al.*, along with past rhetors from disparate areas, yet related in the confluence as contributing fields in the university's arts and sciences, Charles Robert Darwin, John Dewey, George Herbert Mead, and George Santayana, for example, still continue to enhance the *educational praxis*; they improve the *educational topology* and it is called forth as significant.

Internationalism, then, is an eclectic idea that represents, in a word, the significant goal sought by the students that yearn for his/her educational fulfillment: **enlightenment**. Students benefit from the new communication paradigm, based on the challenges and answers presented by the communication rhetors, the increased value of international education, and last, but certainly not least here, the important role that political-economy engenders throughout the international community. The evidence of paradigmatic advantage to implement change seems within our reach: Yes, we can! *Si Podemos!*

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Philosophers throughout the ages have continued to enlighten us about the value of human learning through the engagement of human thought. Rene Descartes's declaration is alive and well, "*Je pence, Je suis!*"; moreover, several millennia have passed, no doubt, since a Chinese philosopher once stated "from the breath of God, music was at the beginning of the beginnings!" (John Havner, May 5, 1998). Last night, as is the case with many professors, I took a break from my endeavors and attended a concert at the local university, in my case, Eastern Illinois University's Leo J. Dvorak Concert Hall. We were especially treated with the three B's: Johann Sebastian Bach, Johannes Brahms, and Ludwig van Beethoven. As I read the program and later listened to what Philip Hale, famed Boston Symphony Orchestra author, had characterized about Beethoven's Symphony No. 5: "The forms of melody, harmony, rhythm, and orchestration are displayed as essentially individual and new as they are powerful and noble (*Eastern Symphony Orchestra*, November 20, 1998, p.3), I was struck by the notion that philosophy, music, and education are all interrelated universals and often expressed in international ambiances. While today's internet has expanded to include sound, voice, and music, it principally brings us information as images coupled with texts and graphs. Thus, a child "surfing" and perusing the internet may come across a site that teaches him/her about the various sizes and populations of the continents and islands that comprise our planet Earth. With more maturation and continued intellectual pursuits, he/she will also find that there exists a profound disparity between their natural resources, their levels of income, their standard of living; in short, their levels of education and job skills that ultimately translate into positive or negative effects on the political-economies of their respective nations.

According to 1997 Comparative and International Education President Gary Theisen, in his address to their Society, he states that "one of the more difficult things for egocentric mankind to face is that we are minor characters in every biography but our own. Over the years I have come to believe that comparative educators as a group of actors in the international field are equally guilty of this conceit." These words might well have been spoken by any society president. What

Theisen is saying is that "the literature of the *Comparative Education Review* and other professional journals is replete with empirical research that clearly demonstrates the causal relationships between education and social economic development in aggregate and, more specifically, between education and fertility, labor force productivity, civic participation, maternal and child health, and so on." He decries the self-evident truths by noting if they are true, why then "the decline over the past three years, in proxy indicators of the relative importance of international education, including exchange?" Theisen, thus, in his "The New ABC's of Comparative and International Education," challenges his colleagues (1997, p.398-399). Further, in his book, *Education, Globalization and the Nation State*, Andy Green, exploring the role of education in the "post-national" era asks how far can nation states control their respective educational systems in the global market arena and supranational political organization?" (1997, abstract).

Finally, James W. Chesebro, in *Extensions of the Burkeian System*, Fernando P. Delgado in reviewing *Communicative Interaction, Power and the State: A Method*, Stephen W. Littlejohn in reviewing *Rethinking Communication Paradigm Issues (Volume 1) and Rethinking Communication: Paradigm Exemplars (Volume 2)*, Philip J. Palin *The University Enters a Fourth Dimension: International Education through New Technologies*, and Robert L Stevenson in *Defining International Communication as a Field*; each in their respective works makes a strong case for (a) extending the rhetorical system (Chesebro, pp. 356-368), (b) "rhetorical critical efforts" in "examining politics and public policy" (Delgado, pp. 136 & 135), (c) "...constructing a coherent educational curriculum?" (Littlejohn, p. 493), (d) "the globalization of the economy, **increasing demand for postsecondary education throughout the world**, and widespread access to education through technology" (Palin, p. 16), and then (e) Stevenson asks "...what current research is adding to our understanding of a fast-changing subject?": international communication (p. 543).

For me, the aforementioned are suggesting, or maintaining that our discipline is in flux and while not in need of a transfusion, these communication scholars indicate we might look for new ways, within and without our borders, to

apply our current theories, systems, paradigms, and criticism. *Internationalism*, moreover, is becoming more commonplace at the National Communication Association (NCA) as our organization finds ways to meet jointly with other Associations, e.g., the February 1997 meeting in Mexico City with the *Federacion Latino Americana de Facultades de Comunicacion (FELAFAC)*; the International Communication Association (ICA), also continues to be a vibrant entity; our scholars travel worldwide to perform research, and of course NCA, itself, draws scholars to its annual convention from around the world. What then is the problem? The literature, as mentioned, supports expanding our knowledge and skills in direct and indirect ways to internationalize the curriculum, thereby bringing the international experience into the classroom, not to mention assisting other disciplines and fields across the university and eventually to assist universities in near and distant lands. **Therefore, this paper surveys the current situation of internationalism among the various nation states by means of comparative analysis, as matrix, in order to promulgate the internationalizing process, as a worthwhile goal, within and without the college and university curricula; the theoretical influence and contributions of scholars in communication, international education, and political-economy become allies toward this endeavor.** Further, this paper presents **two hypotheses**: *First*, the malaise of the current educational paradigm is real; and second, the *Abertura* (opening) toward a better paradigmatic, educational pathway is advisable and feasible.

The Global Community:

Poorer Nations, a Profile

On November 22, 1963, thirty-five years ago today, President John FitzGerald Kennedy was assassinated. Most baby-boomers alive today can recall where they were when they first heard this dreadful news. For many, both within and without the United States, Kennedy's name was associated with hope, a hope that was characterized as Camelot. Kennedy had once said that "surely, God's work must truly be our own!" Moreover, in that interview, he revealed that it is old men

who create wars that young men must fight (Friendly, 1970). It appears that the United States for the better part of the Twentieth Century has either been at war directly, or involved in police actions, or participating in politically motivated incursions. An example of the latter was President Reagan's support of the *Contras*, or, in his parlance, the Nicaraguan Freedom Fighters. While politicians might label military engagements as serving the principles of democracy to promote the needs of the people, the reality is that the vast majority of the world's peoples still live in adjunct poverty, or reside in countries that are ill-equipped to meet their own needs.

If we look at the planet, it still consists of seven continents, with Asia being the largest, 16,990,000 square miles, followed by Africa, 11,657,000, North America, 9,348,000, South America, 6,885,000, Antarctica, 5,400,000, Europe, 4,051,000, and Australia, 2,978,000 square miles. Africa has 53 countries, Asia 49, Europe 47, North America, 23, South America, 12, Australia, 1 and Antarctica, about 30 research stations: several countries claim areas. Of equal significance is the percentage of the earth's population: Asia, roughly three-fifths, or 60.8%, Africa 12.7%, Europe 12.5%, North America 7.9%, South America 5.6%, Australia and nearby islands 0.5% (Debnam, 1998, p. C1); (World Almanac, 1998). There are nearly 5.5 billion people worldwide, with projections of 9,355,701,000 people by the year 2050 (World Almanac, 1998, p. 839). The United States and China are among two of the world's largest countries; nevertheless, the US population is far fewer with 267 million people, as of April 1, 1997, versus China's approximate 1.3 billion people (World Almanac, 1998, p. 376); "Projections of the U.S. population by the year 2050 range from 392 million to 522 million" (The Macmillan Visual Almanac, 1996, p. 256). Some of the poorer areas in the world can be found throughout most of the continent of Africa, and a great deal of Central America, South Asia, and Southeast Asia (Theisen, p. 405).

During the second half of the Twentieth Century, the World Bank (WB) and the International Monetary Fund (IMF) have endeavored to assist Third World Nations, especially those in our own hemispheres, to avoid the collapse of the governments in question, e.g., Mexico and Brazil. When loans were made, by the

IMF and the World bank, the debtor country agreed to austerity measures (Oseguera, 1982). Thus, many of the countries in the zones indicated above have had difficulty improving the level of education when more urgent matters, such as feeding their hungry, have taken precedence. There appears to be a direct correlation between the wealth of a nation and its level of education. Nevertheless, today there is a philosophical and real commitment to raising educational standards in most of the world; perhaps one of the keys to accomplishing this goal is the ability of poorer nations to better provide for their poor ("Percentage of hungry people has dropped....," 1998). Education, where and when it becomes possible for the citizenry, is seen, therefore, as directly contributing to the nation's wealth. The unfortunate situation is that, while many of the poorer nations are now succeeding in bringing their students to graduation from secondary schools, they are hampered by having minimal institutional facilities to accommodate the pressing need for post-secondary education in an extremely competitive political and economic arena, where manufacturing, production, and sales of goods and services meet (Palin, pp. 16-23).

Richer Nations, A Profile

Americans reading a celebrated columnist in the popular press, i. e., in an article written by Ann Landers, may have been astounded to learn that if the world had only 100 people, half of the world's wealth would be in the possession of just 6 individuals and they would all live in the United States! (1997). Her information might be controverted. Notwithstanding this assertion, the point, nevertheless, is well taken. The U.S., of course, is not the only rich nation in the world; a list of the richest nations, often referred to as simply the famous G7 also includes: Canada, England, France, Italy, Germany, and Japan. However, Japan and many of the Asian tigers have come upon hard times. The crisis in Asia, of course, was predicted by many American economic pundits, such as, Harry S. Dent, Jr. whose chapter 4 "The Tidal Wave from Tokyo," in *The Great Boom Ahead* outlined "The collapse of Japan's money machine" and how it "aggravates the global recession into 1993." In addition, he writes "We will eventually see a New World Economic Order in the coming decades. But before this World Economic Order takes shape, there will necessarily

be a worsening of the current recessionary shakeout, led by a series of calamities originating in Japan." He notes that this situation could not be otherwise, because "...the excessive collaboration between Japanese business and government is actually going to be seen as their Achilles' heel during 1993 and 1994" (1993).

As we approach the end of the Second Millennium and enter the Third, what kinds of predictions can we make about America's economic future, the G7's, the rest of the world's, that of our loved ones, and our own? A sequel to Dent's book is his *The Roaring 2000s*, wherein he supports the truth of his previous convictions as having been realized and makes new predictions concerning the stability of the American economy and the amelioration of the Asian crisis after a significant, prolonged economic downturn (1998). Therefore, capitalists, looking to invest their money, besides reading books written by their favorite financial experts, peruse *The Wall Street Journal*, on a daily basis, and any number of economic and political trade magazines that appear during the week, e.g., *Fortune 500*, *Business Week*, *The Economist*, *American Spectator* and so on; they also talk to their stockbrokers and friends; finally, they talk to anyone they think might know something they do not: At a recent reception held in honor of Huang Dongbi, Consul General of the People's Republic of China in Chicago, an invitation to an event I was honored to receive and attend, in polite discussion Lin Chongfei, Consul, The Consulate General of The People's Republic of China, communicated to me that "the Japanese are gone!" I inquired, "What do you mean?!" He answered, "They, the Japanese, are nowhere to be seen in China, simply because, they do not have any money!" He was speaking both about Japanese tourists and Japanese investors; logically, when money is tight, people don't travel. This information, obtained quite by accident, spoke volumes (C. Lin, personal communication, November 18, 1998).

There is, obviously, no single method to find and receive knowledge concerning the future of the economy that is foolproof. At best, the wise investor is a wise researcher, who obtains the best authority on economic and financial indicators, thus, enabling the investor to invest his/her time and money wisely. Besides the stock market, many Americans, along with capitalists around the globe, invest in

government and savings bonds, local bonds—passed by referenda to raise money for schools—securities, real estate, and companies, just to mention a few; and, *if they are very wise they invest in their children's education*. Private colleges and universities, today, can be quite costly items for the American household! Notwithstanding, the United States is replete with magnificent universities, both public and private, that continue to draw students from around the world. Economically, we might say, colleges and universities have joined the corporate ranks: They are in the business of making money, or at the very least surviving. There are, of course, different kinds of wealth. Japan, we might recall, has few natural resources, but their real asset after World War II was elsewhere, in the wealth of the character of its people. And, so it is around the planet.

As more and more nations obtain "real" wealth and "better" education for their citizenry, it becomes more difficult for any single nation to dominate completely. The demoralization brought on by the Axis Powers of the last great war, Germany, Italy, and Japan, that someday might reappear disguised as different names woven into the shroud of a new repressive uniform, may not be seen for centuries to come; and more recently and especially with the demise of the former authoritarian Soviet State, the Union of Soviet Socialist Republics (USSR), the world has now gained a hope for lasting peace; in addition, with the war in Bosnia-Herzegovina waning, the return of land for peace initiative between Israel and Palestine, and Saddam Hussein now in compliance with the United Nations (UN) ultimatum, albeit with a full American task force, leading member nations representing the North Atlantic Treaty Organization (NATO), ready to strike at a moment's notice, there is promise.

Ah, but there is a rumbling sound heard in the distance and if Mr. Lin Chongfei is correct, China will complete their dam, the world's largest construction project, by the beginning of the first quarter of the Twenty-First Century. The future of nation states has been and will continue to be the attitude each takes toward each other vis-à-vis war and peace. My sense is that China has more to lose by war; conversely, it has more to gain by peace. The tinder boxes around the globe, including North Korea, speak to humanity's efforts to forestall war in favor of peace.

Education offers exchange of ideas between nations that prefer the latter. Education can be achieved internationally, when the wealthier nations truly commit to assist the poorer ones.

Finally, while the World Bank and the IMF have helped debtor nations considerably (Oseguera, 1983), communication scholars Stevenson and Tehranian, in separate articles, argue that (a) there is a good side to the economic global culture, "despite a patina of Anglo-American glitz and the inevitable English Language," and that is that it is truly global (Stevenson, 1992, p. 546); (b) "The future of the world depends, in large measure, on how modernity as the dominant cosmology of this age can be tamed to ensure a continuing production of wealth without disastrous consequences for the global natural social and cultural environments" (Tehranian, 1995, p. 192). Theisen warns that "World Bank lending in education is **down** approximately 20 percent from its high of 5 years ago. Funding for Fulbright exchange programs is **down** about 30 percent over the past 2 years. High School exchange programs are undergoing an unprecedented **downturn** with a resulting shrinkage in the number of organizations operating in the field. Resources allocated by USAID to basic education are also **down** 30 percent in the 3 last years." Theisen says that applying comparative principles and examining other development fields demonstrate that "...as a body, we are fragmented, underrepresented at the policy program formation level, and are inexcusable in our complacency" (1997 p. 399) (boldface mine). Therein lies the dilemma: how to get money, how to become represented, and how to motivate the complacent. A communication infusion from NCA is needed to resolve these issues.

The economic future, according to Stevenson, with regard to linkages between democracy and economic growth, is between the Middle Europeans, who chose to emphasize democracy, "hoping it would lead to economic growth, while the tigers of Asia put an emphasis on economic growth with full democracy pushed into the future. The record to date suggests that the *perestroika* first-then *glasnost* (maybe) in Asia outperformed *glasnost* now-*perestroika* later (with luck) in Europe" (1992, pp. 546-547). Taking all of the above into account, and based on what has

come to me, stated and written, as of this writing, the political-economies of the richer and poorer nation states seem bright. The United States with its strong economy, the Europeans with their equally strong economic recovery of the 1990s, the resiliency of the Japanese, the determination of the Third World Nations, such as, Mexico, Chile, Argentina, and Brazil, and the eventual pacification of African conflagration, along with hopeful signs coming from the Middle East, and the rest of the world's populations clamoring to improve on their inequities, strongly suggest that the next century, despite a doubling of the population and current economic challenges, will be much better!

The Internationalizing of the World College, or University

Communication Rhetors and their Lamplights; They Light the Way

In a word, rhetoric is communication. Besides the speaking or the writing in any language, including English and Spanish, the study of classical philology, post-modern linguistics, mass communication as print and electronic media, non-verbal communication, history, economics, political science, psychology, sociology, and philosophy are all communication directly, or indirectly as content-related areas (Oseguera, 1990). Foss, Foss, and Trapp in *Contemporary Perspectives on Rhetoric* define communication as serving primarily three functions: *language*, *values*, and *epistemology*; for me they represent the **what**: language, the **why**: values, and the **how**: epistemology. Toward the critical polemics in language studies, two names are advanced as examples of superior work: I. A. Richards and Kenneth Burke (1985); many more, of course, are known to NCA's rhetoricians and need not be mentioned here for fear of leaving out a favorite; nevertheless, James Chesebro's work: "Extensions of the Burkeian System" in the *Quarterly Journal of Speech* is significant insofar as it makes Burke's work applicable to a broader range of research initiatives (1992).

In discussing Burke, Chesebro reminds the reader that paradigms have limitations "...for a single model can seldom serve all ends, and it need not be assessed as a moral system. A model is frequently viewed as noteworthy only if it is useful" (1992, p. 356). Further, Chesebro discusses Burke's use of the philosophical

concept of monism, or "a form of reductionism which de-emphasizes diversity in order to provide broader and more universal generalizations about human communications" (p. 357); also discussed is Burke's use of *logology* to promote "Burke's central goal...to provide an integrated and coherent theory of symbol-using, with symbol-using conceived as an action, independently equal to other kinds of actions." Citing the *Oxford English Dictionary*, Chesebro reports that *logology* is the study of "doctrine" and may also be understood as "metaphysical and theological" beliefs, or convictions that link "reason" and "words." In this sense, *logology* becomes a science of words where "a host of schemes for dealing with symbols as self-contained motivating actions" seems possible (p. 358); finally, two other biases are observed, i.e., the ethnocentric bias, that appears to ignore "the emergence of minority cultures, the growing awareness and power of multiculturalism and feminism and the initial development of post-modern critical views in Western Europe and its spread to the United States. They are not easily accounted for in the symbolic analysis of history provided by Burke in 1937" (pp. 361-362) and last, the methodological bias, "for example, Burke's pentad of terms--*act, scene, purpose, agency, and agent*--for analyzing motives appear almost universal, readily applied to any situation" (p. 362), as presented in Burke's *A Grammar of Motives* (1945/1969, pp. xv-xxiii).

All of what Chesebro identifies as "Bias" in the work of Burke is mentioned so that the theorist and critic, alike, can at once comprehend the value of Burkeian theoretical communicology while also respecting the limitations of the propositions inherent, stated, and advanced in Burkeian paradigmatic idealism. Evidence of Chesebro's concern occurs when he cautions the applicant "In all, the methodological constructs contained in Burke's writings can be extended in unwarranted ways by Burkeian followers" (p.363) and "to remain viable, a system of analysis must be an 'open system,' responding to changing human conditions and adapting to shifting attitudes, beliefs, and actions. In this regard, even Burke's system of analysis must undergo transformations if it is to remain receptive to ever-changing human dynamics" (p. 364). As might be expected, Chesebro allows Burke to respond when

citing Burke's comments at the 1990 Kenneth Burke Society Convention: In a query about *operational benchmark*, Burke states, among other things, that "we start with what you say, but we only ask that you say 'Burke says it this way, I say this,' with some such reasons. You may say more in the same direction, or you may change it in the reverse direction, or you may take it in another direction...." "We are all symbol-using animals, and we have to start from there. We have to have a notion of variance. Therefore, I can't either prove or disprove that there's a God. The theory of language can't do anything with that or solve that problem..." (p. 364). In his concluding remarks, Chesebro declares "The Burkeian system posits an understanding of human communication which is cast as universal but which is highly selective" (p. 365).

Foss, Foss, and Trapp define *logology* simply as "a rare word for philology or historical linguistics." A footnote refers the reader to: "A summary of the concept of *logology* can be found in Rueckert, *Kenneth Burke*, pp. 236, 242; and Frank, p. 141" (1985, p. 172). Chesebro's definition further adds light to previous accounts of Burkeian *logology* insofar as "metaphysical" and "theological" beliefs are mentioned as pathways that link "reason" to "words"; moreover, the specific term, "metaphysics" is etymologically connected to the branch of philosophy written as Aristotle's treatise on first principles (so-called because it followed his work on physics); hence, "The branch of philosophy that systematically investigates the nature of first principles and problems of *ultimate reality*, including *ontology* and often *cosmology*" (*Webster's II New Riverside University Dictionary*, 1988, p.746; Sprague & Taylor, 1967).

In my studies I have learned and found it convenient to think of *ontology* as the reality behind existence: "*a priori*: Proceeding from a known or assumed cause to a necessarily related effect: Deductive" (*Webster's II...*, 1988, p. 120) and *cosmology* as the universe as an orderly system: "*a posteriori*: Denoting reasoning from facts or particulars to general principles or from effects to causes: inductive" (1988, p. 117; Sprague & Taylor, 1967). In this regard, things *a priori* are not known through experience or experiment; conversely, things *a posteriori* are

things known through experience and experiment. But, are they two different sides to the same coin, the philosopher queries? Both sources Foss, Foss, and Trapp (1985) and Chesebro (1992) bring the reader into the Burkeian linguistic axis. The polemic that these scholars present, in the analysis of Burke, assists the paradigmist who is approaching language as a centrifuge, in order to better fuse an international curriculum with communication as locus: A new perspective on Metaphysics with limitations and possibilities is present.

I. A. Richards advances the cause of understanding and communication when he challenges Aristotle's view of metaphor in the *Poetics*. According to Foss, Foss, and Trapp "Aristotle says that the use of metaphor is a gift that some people have and some do not; in other words it cannot be imparted or taught. In addition, Aristotle calls the metaphor something special and exceptional in the use of language, a deviation from its normal mode of working" (1985, p. 33). For Richards, Foss, Foss, and Trapp relate, our thought process is metaphoric: "Richards refutes these notions in his definition of metaphor, which he sees as the use of one reference to a group of things that are related in a particular way in order to discover a similar relation in another group." Richards explains when he says "when we attribute meaning, we are simply seeing in one context an aspect similar to that encountered in an earlier context"; in addition, Richards believes we can improve our communication through better definition of words. Finally, Richards is responsible for extending our lexicon, e.g., "tenor," "vehicle," and "emotive," and "referential language." As a monumental scholar, "Richards encourages rhetorical theorists to study rhetoric in a more holistic fashion, examining, in essence, both the pieces of the puzzle and the complete puzzle itself" (p. 39).

Richards, thus, is concerned with improving communication through the elimination of misunderstanding. Today we might include "*misinformation*" versus "*disinformation*," too. When communication moves or deviates into another arena where messages are through accident (*misinformation*), or intentionality (*disinformation*) used to *incorrectly* advise, apprise, or inform, nations are at risk. At the height of the Cold War, Vladimir Posner, fencing with Phil Donahue, decried the

West's attempts to mislead, through disinformation, the Soviet citizenry on the United States Information Agency broadcasts, via the *Voice of America* and, especially, *Radio Liberty*. Donahue, attempting to maintain his composure, replied that American broadcasting may have made mistakes in reporting factual information, but when mistakes were made, they were not intentional. After an inquisitorial style of communicating by Posner, Donahue said that more disinformation could be attributed to the USSR than to the United States. I believe I. A. Richards would have enjoyed this communication encounter taking place in Moscow, where two articulate media personalities spent a good deal of time discussing definitions and terms that related specifically to the kinds of activities each perceived his government promulgated (Posner, c.1989, *Radio Moscow*).

Before departing Communication Rhetors, it ought to be noted, once again, that contributions of Littlejohn, Stevenson, and Delgado, in their respective attempts to lend lucidity by rethinking communication, by defining communication as a field, and by emphasizing the continued importance of criticism within the rhetorical landscape, are exemplary and help, either directly or indirectly, with questions pertinent to the construction of a communication curriculum within the international ambience. Each of these rhetors wrestles with the quality and scope of communication content and style. Today NCA, with more than 7000 members working in almost every conceivable major area of communication from rhetoric to interpersonal, from mass communication to instructional design, from cross cultural to international, from ethnographic to minority studies, from feminist to gay and lesbian, from political to economic, from organizational to public relations, and any number of other match-ups that are present but unfortunately omitted here, NCA pushes the darkness to the furthest recesses so that generations yet unborn may, through improved communication, live in peace and harmony in a world where their dreams and aspirations may come to fruition.

**The Praxis of *International Education*, in the Guise of its new Limelight,
Helps Too.**

I believe that throughout the history of the world, there have been as many *educators who have contributed to the education of students* as there are stars, visible on a stellar night viewed from the Rocky Mountains. For our purposes, however, very few will be mentioned. That is most unfortunate. Often the theorist receives the plethora of praise, while the practitioner is left to meet the sore inadequacies of youngsters, not always yearning to learn. Certain names stand out in the pages of history because they have caused humankind to perceive the world in a unique way. Mention of the Greek and Roman philosophers almost seems trite. Beyond the Classical Period, moving through the Dark Ages that lasted almost one thousand years, arriving at last at the Renaissance, then embarking for the Modern Age, and leaving in 1900 on our present journey to the Contemporary Period, we encounter such names as Corax of Syracuse, Tisias, Protagoras of Abdera, Isocrates, Plato, Aristotle, Cicero, M. Fabius Quintilian, St. Augustine, Peter Ramus, Francis Bacon, George Campbell, Richard Whately, Hugh Blair, Gilbert Austin, James Burgh, Thomas Sheridan, et al. These rhetoricians lay the foundation for 19th and 20th Century rhetorical scholars and teachers. Names of significant scholars and teachers associated with the Contemporary Period are vast. Most notable, however, in the study of language as central to rhetoric include I. A. Richards and Kenneth Burke, in the area of values Richard M. Weaver and Chaim Perelman, and in the realm of epistemological studies Stephen Toulmin, Ernesto Grassi, Michel Foucault and Jürgen Habermas (Foss, Foss & Trapp, 1985, p. 1-16). These, of course, are *international communication scholars and educators*.

Today, due to a growing international interest across the campus, creating a new eclectic attitude among students, faculty, and staff, the *ideas* of many scholars and educators, that have contributed significantly to their respective disciplines, are now making inroads into the field of communication and across the university. Their names are (Swiss) Johann Pestalozzi (1746), (German) Johann Herbart (1776), (German) Friedrich Froebel (1782), (Americans) Emma Willard (1787), Horace Mann

(1796), Mary Lyon (1797), Catherine Beecher (1800), (British) Charles Robert Darwin (1809), (Americans) Henry Barnard (1811), Herbert Spencer (1820), John Dewey (1859), George Herbert Mead (1863), Elwood Cubberly, Ernest Boyer, John Goodland, Benjamin Bloom, Ellen Key, and (Germans) Hermann Lietz and Jerg Michael Kerschensteiner. To this illustrious list, add contemporary intellectual historians, such as, G. Kitson Clark (UK) and Dominick LaCapra (USA); and representing the conservative intellectual movement William A. Rusher (USA); the contributions of *contemporary international educators*, however, serve our efforts best, here; they, too, build on the incredible foundation of the *international scholars of the past*, whose names have been mentioned.

Some of the newer *international educators* are: John McFadden, Merry M. Merryfield, Keith Reeves Barron, Andy Green, Gary Theisen, Philip J. Palin, Majid Tehranian, G. Pruchy Smith, Betty Flinchum, Santos Mahung, Carolyn Stone, and John Brennan (UK); in the area of *international business educators*: Dee Warzyn, Brian Satterlee, S. Tamer Cavusgil, Peter S. Rose, Matthew B. Myers, Glenn S. Omura, John M. Stopford, Brian Toyne, Robert G. May, Lyman W. Porter, Edwin L. Miller, Ben L. Kedia, John D. Daniels, Dale F. Duhan, Richard J. Lutz, Paul W. Beamish, Daniel Ondrack, Reijo Luostarinen, David K. Tse, Barbara Pierce, William R. Folks, Jr., Sharon O'Donnell, Jeffrey S. Arpan, James W. Schmotter, and Charles W. Hickman. These, then, are the voices of *international education*; to be sure, once again, many, many names are omitted, no hyperbole intended; nevertheless, the studies conducted by these scholars shine brightly. Possibly Brian Satterlee speaks for the entire group when he states "Interdisciplinary collaboration is needed to move beyond this myopic process of curriculum development" (1997, p. 13).

Perhaps the following paragraph will act as a *linguistic paradigm*, as to the nature of the discussion/argument and, at a glance, serve as an example of the typical writing found in the field of *internationalizing doctoral education in business*:

Will Globalization Preempt The Need For
Internationalizing Doctoral Programs?

If Not, What Then?

Robert G. May

Introduction

I believe beginning around the mid-1980s, business faculty began to see the point of internationalizing undergraduate and masters curricula. World events coupled with some on-going trends finally got everyone's attention. In particular, there was the late-dawning realization in the U.S. that our economy no longer dominated the world. U.S. business people, who thought they discovered competition long ago and had perfected the art, found that others had developed a more profound level of competition. We business educators used to congratulate ourselves on providing a superior product too, based on the success of American business world wide. Interestingly, when American business people fell off their pedestals, they got up angry. In addition to a certain amount of whining, they began to question why they were not prepared for this new level of competition and why we were not producing the kind of talent that could help them. *Vociferously, they have demanded more capable as well as knowledgeable graduates from our programs, and a global perspective is close to the top of their lists of essential characteristics of business graduates.* Add to this the end of the Cold War, making global business a real possibility and placing greater emphasis on economic power relative to political/military power, and the realization that the Europeans actually are going to succeed in coalescing into a workable economic community. Even the most parochial faculty member, if shown enough writing on the wall, can get the message. *Requiring international exposure in undergraduate and masters programs in business is no longer controversial* (1997, p. 97). (Italics and boldface are mine)

Many of the **international business educators'** names that appear above this paragraph also appear in the same book from which this linguistic paradigm is found: (In S. Tamer Cavusgil & Nancy E. Horn (Eds), *Internationalizing Doctoral Education In Business*, 1997).

Having presented those individuals and ideas, from antiquity to the present, that collectively move the intellectual continuum along to a higher intellectual plane, it is now important to view the playing arena, of political-economy, that either enhances or detracts from our efforts.

**The Lady's Torch In New York's Harbor, her *Political-Economy*,
Facilitates and Illuminates the Night Air**

The year 2000 is fast approaching and the hopes and aspirations that people our age felt at the dawning of the Twentieth Century must have been much the same as we feel: A better life for our children and ourselves.

If we pick up our favorite newspaper, we will encounter articles that support the contention of an "un-pacific" international environment. Yet, by and large, the nations of the world, as of this writing, are not involved in a "world-wide war", the kind in which our parents and older brothers and sisters might also have partaken. ***War is the hallmark of all activities, where a nation, or nations are concerned.*** Industries and institutions in the production of ships, submarines, airplanes, munitions, missiles, soldiers, intelligence officers, clothing, food, shelter, landing fields, ports, and, when the soldiers and civilians are killed, coffins and flags, so that honor guards can hold and fly the colors high, and lest we forget, the weeping gentry --all contribute to the war effort. In addition, as Robert G. May writes, when speaking about the need to internationalize the curricula, we are "...placing greater emphasis on economic power relative to political/military power..." (1997, p.97). *The question remains, is internationalism within the arena of global political-economy to be used for good or evil?* Certainly, as others have mentioned, our German nemeses could recite Eighteenth/Nineteenth Century writings of Goethe and Schiller by memory. The same might be said of the people, of other major nations and their writers,

participating in the world conflagrations of this century. May's comments are intended to shore up the nation's economic power; nevertheless, we must be mindful of power unleashed without the guidance of a peace-minded citizenry led by a peace-seeking administration: **Internationalism and peace must be synonymous!**

In mid-November 1998 the *St. Louis Post-Dispatch* features, among many, the following articles: "Prison abolitionist' Angela Davis seeks overhaul of penal system" (1998, November 15), "Budget drafts for next year show Russia deep in the red" (1998, November 21), "Indonesian protesters keep up the pressure" and "Clinton arrives for talks in S. Korea" (p. 24), "Movie is sparking renewed interest in D-Day": *Saving Private Ryan* and "The World speaks on feeding the hungry with genetic engineering" (1998, November 22, p. A12), "Nation's murder rate reaches 30-year low" and "Indonesian Muslims Kill 6 in anti-Christian rampage and "60' Minutes shows lethal injection by Kevorkian" (1998, November 23, p. 1), and in the *St. Louis Post-Dispatch's Parade Magazine* section: Aide Alvarez, President Clinton's appointed Head of Small Business Administration, is interviewed by Lyric Wallwork Winik in "We have to open up doors of opportunity." Moreover, In our local newspaper, the *Charleston (IL) Times-Courier*, Hal Malehorn's caption reads "'Uncle Tom's Cabin' captured nation's attention" reminding us that in the last century "many notable women in America greatly influenced the course of our nation's events. A few examples were Clara Barton, who founded the American Red Cross; Harriet Tubman, who helped slaves find freedom; and Dorothea Dix, who improved the treatment of the mentally-ill"; and, of course, author Harriet Beecher Stowe (1998, November 14, p. C3). These headlines speak for themselves; *while there exists strife, hope is continually on the rise.*

In a lesser-known newspaper *La Ola Latino-Americana / The Latin-American Wave* the front page article reads "Frankfort: Construyendo un Legado / Building a Legacy." In this bi-lingual newspaper the author Ricardo Felix Espinoza writes "what does the Statue of Liberty, the Washington Monument, the St. Louis Arch, and the Indiana Soldiers and Sailors Monument have in common with Frankfort, Indiana? They are all monuments that have been designed and built to remind everyone that

this nation was not built by just one group of people but with the united efforts of people from different origins and backgrounds. These monuments were built to welcome visitors outside of their community. They are also built to express the people's gratitude for being a free nation and a place where a person can work and make their dreams come true" (1998, November 6). With this sentiment in mind, let us construct better paradigms that speak to Espinoza's ideas of freedom, recalling our origins and backgrounds, where people "can work and make their dreams come true" and let our paradigms also be monuments of gratitude!

The Paradigm

The Current Paradigm

The problem with existing educational paradigms, whether explicit or implied, more of the latter than the former, is the lack of unison among the various disciplines and fields. Many paradigms speak quite well to their various constituencies; still, we seem isolated from each other's ideas, endeavors, and good intentions. One way to ameliorate this condition is to visit each other's association conventions, instead of merely reading about them. The United Nations is probably the best example of a paradigm-in-action forged in this century. The dream of 28th U.S. President (Thomas) Woodrow Wilson, The League of Nations, obviously was a failure if we considered its longevity. It was doomed to failure because neither the president nor the senate would compromise: "Wilson went to Paris to help negotiate the peace treaty, the crux of which he considered the League of Nations. The senate demanded reservations that would not make the U.S. subordinate to the votes of other nations in case of war. Wilson refused to consider any reservations and toured the country to get support....The treaty embodying the League of Nations was ultimately rejected by the senate in 1920" (*The World Almanac*, 1998, p. 535). Others, however, kept the dream alive. As a result, "Proposals to establish an organization of nations for maintenance of world peace led to the United Nations Conference on International Organization at San Francisco, April 25-June 26, 1945, where the charter of the United Nations was drawn up. It was signed June 26 by 50 nations, and by Poland, one of the original 51 U.N. members on October 15, 1945."

Moreover, the United Nations specifies its purposes as follows, "To maintain international peace and security; to develop friendly relations among nations; to achieve international cooperation in solving economic, social, cultural, and humanitarian problems and in promoting respect for human rights and fundamental freedoms; *to be a center for **harmonizing** the actions of nations in attaining these common ends*" (p. 843) (Italics and boldface mine).

I take the word "**harmonizing**" to mean "**communicating**." The U.N. is one of the great experiments the world has ever known. It is amazing that the president (Wilson) was at one time the president of Princeton University. Oftentimes, university presidents do not receive the praise they deserve. If memory serves me right, the lifespan of a university president is around five years. If President Wilson were alive today, I wonder what good advice he would give to university presidents and their faculty senates and the various curriculum bodies that meet throughout the year to determine revisions and upgrades in the curriculum as part of the university's mission under the umbrella of the strategic or constitutional plan. Universities, in a manner of speaking, are akin to governmental bodies and organizations. *In this respect, universities could benefit from the United Nations as paradigm for communicating.*

As Kenneth Burke has outlined in his paradigm of **The Negative and its Consequences**, our human day-to-day universe consists of three elements: hierarchy, perfection, and mystery. Burke relates that "**The principle of the negative** developed inevitably out of language because in using language, we must recognize that a word for a thing is not that thing...in using language, we 'must have a *spontaneous feeling* for the negative'--we 'must know when something is not quite what language, taken literally, states it to be.'" Furthermore, the world itself presents no negatives; "Everything simply is what it is and as it is" (Foss et al. (1985), p. 173). Burke's first element, **hierarchy**, is the concept of the negative inherent in language that necessarily leads to the establishment of hierarchies, constructed on the basis of numerous negatives and commandments and the degree to which they

are followed. In brief, we might refer to hierarchy as plain "bureaucracy," "the ladder," "a cosmology," or, "as Rueckert describes it, 'any kind of graded value-charged structure in terms of which things, words, people, acts, are ranked'" (p. 174). Thus, Burke's hierarchy speaks to us about our daily efforts to climb the proverbial ladder of success.

His second element, **perfection**, is most intriguing. He relates that "In any hierarchical arrangement of increasing worth or value, each class of being in the hierarchy strives to achieve the perfection that the top of the hierarchy represents....Everything...is trying to perfect or complete itself." Language, as symbolicity, ironically "for all its imperfection, contains in itself a principle of perfection by which the symbol--using animals are always being driven, or rather, towards which they are always striving, as with a lost man trying to answer a call in a stormy night." Burke concludes these ideas by unifying the principles of hierarchy and perfection, or "...how unification occurs among those who are involved in a hierarchy. All ranks share in the principle of hierarchy, accepting the upward and downward movement regardless of the positions they hold on it" (pp. 174-175).

In his final element, **mystery**, Burke informs us that it "is used as an instrument of governance, cohesion and preservation of the particular nature of a hierarchy"; specifically:

For, once a believer is brought to accept mysteries, he will be better minded to take orders without question from those persons whom he considers authoritative. In brief, **mysteries are a good grounding for obedience**, insofar as the acceptance of a mystery involves a person in the abnegation of his own personal judgment....So, if a man, in accepting a "mystery," accepts someone else's judgment in place of his own, by that same token he becomes subject willingly. That is, subjection is implicit in his act or belief (Foss et al., 1985, p. 177; Burke, 1961, p. 307). (Italics and boldface mine).

Finally, Burke tells us: "...**an ounce of 'Mystery' is worth a ton of 'argument'** Indeed, where Mystery is, we can be assured that the argument will probably follow" (Burke, 1952, p. 105) (Italics and boldface mine).

Kenneth Burke's most amazing word in association with all of the above is "guilt." Despite where we are in the hierarchy of our individual ladder, or ladders, we feel guilt. The guilt is qualified by what rung we occupy on the ladder. If we are too low, we feel guilty for not having tried harder to achieve a higher rung. If we, conversely, occupy a position closer to the top rung, we feel guilty for having achieved and gained more than we deserve! There seems to be no rest. Even in the middle position, we question our relative position in the social hierarchy, to that of others: How we married, our children compared to other children, where we live as a status symbol and, of course, other symbols, e. g., the kind of vehicle we drive, clothes we wear, and so forth. As university professors, we assume we are better than high school teachers; as administrators, we are definitely better than the professors who earn less than we do. Money and position, family and neighborhood, and the rest, all contribute to guilt as we juxtapose our existence against those more or less celebrated!: Family, fame, and fortune? How can we possibly win, when we are in a lose - gain dichotomy: In the Burkeian Negative, *the more we lose the more guilt we gain; the more we gain the more guilt we gain!* As the man might have said "I can't win for gaining!"

All is not lost though; according to Foss, Foss, and Trapp: "For Burke, the concept of the negative, derived from language, is crucial in the understanding of the communication process. It leads to the establishment of *hierarchies* in which entities strive to *perfect* themselves according to *the ideal at the top*. While divided from each other in numerous ways, members of a hierarchy are able **to identify and communicate** with each other through *the mystery that hides* their differences (1985, p. 178)" (Italics and boldface mine).

Burke's summary words are:

Man is

the symbol-using (symbol-making, symbol-misusing) animal

inventor of the negative (or moralized by the negative)

separated from his natural condition by instruments of his own making

goaded by the spirit of hierarchy (or moved by the sense of order)

and rotten with perfection (Foss et al., 1985, p. 182; Burke, 1966, p.16)
(boldface mine).

Kenneth Burke's advice, "we really are symbol using animals and we have to start from there," as stated earlier, in the discussion of "Communication Rhetors and their Lamplights; They Light the Way" and in reference to "*operation benchmark*," is worthy of noting again. Burke, for many, has started the polemic with its antecedents reaching back to the Greeks. If, as Burke suggests, in accepting the negative we have opened ourselves up to ***negotiate*** our beliefs, *values*, and dreams, then, perhaps it is equally true that *we can negotiate toward what is right, what is just, and what is love*. James W. Chesebro, once again, cautions us to be careful how we use the Burkeian paradigm, for it has limitations based on its biases, especially as they relate to "monism" and "culture" and in particular as it relates to the new realities of the rise of minority communities, including women.

Both President Thomas Woodrow Wilson's paradigm, The League of Nations, that eventuated as the United Nations and The Burkeian Paradigm that stresses Logology and the Negative (and its consequences), with extensions by James W. Chesebro, that suggest keeping the paradigm open to retain viability, recalling: "To remain viable, a system of analysis must be an 'open system,' responding to changing human conditions and adapting to shifting attitudes, beliefs, and actions" and "By application, extensions of the Burkeian system have also been provided" (1992, pp. 364-365) are current Twentieth Century paradigms that aid the international paradigmist enormously.

The A and S Convergence Paradigm Revisited

The A and S Convergence Paradigm was an attempt, by me, to assist in internationalizing the campus of Eastern Illinois University by creating a mass communication minor that offered international courses, in conjunction with international courses found across our other colleges and the university as a whole (Oseguera, 1990). Internationalizing the campus by creating a major or a minor is not new, I am sure; nevertheless, internationalizing the campus by creating an international minor: the international mass communication minor, I believe, is new.

While it is true the minor never came to fruition, it inspired the administration to start thinking along those lines: internationalizing! Since that attempt, Eastern has increased its international student body and more students are studying abroad. Hopefully, more are availing themselves of the international educational experience.

In the case of a certain undergraduate student from **Brazil**, she performed two internships in **Europe**, which included working at a **Portuguese television station** and, later, as I understand, working with a **Portuguese film director**. That is what she, "Bea," communicated to me. (I don't know if they have come up with a name for an international student who comes to the United States to also perform her/his internship abroad; moreover, I don't honestly believe this will start a trend; but, when students, with the guidance and support of faculty with experience and who also show enthusiasm, enter into the foray, exciting things happen!) By the way, Eastern now has an international minor: **The Latin American Studies Minor (LASM)**. (We never know, for certain, if our efforts also instill others to pick up and continue the cause. Ironically, I am a member of the LASM committee; nevertheless, the lion's share of the work has been performed by others.) Still, I look forward to the inclusion of courses from our **Department of Speech Communication** to that of **LASM**.

Rhetors, International Educators / Instructional Designers, and Political-Economists Unite

The room is filled with voices from the past and present; due to insufficient time and space and due to the opportunity already extended to others, only a few will be heard. One such voice is that of Elmer ~~Truesdell~~ Merrill. His article written April 1907 on Classical Philology is entitled "On a Bodleian Copy of Pliny's Letters." He relates that "The book which is the subject of this article was bought at auction in Oxford, in the year 1708 by Thomas Hearne, the learned editor of the edition of Pliny's *Letters* published at Oxford in 1703." Merrill laments not having yet been able to obtain a copy. He adds, "But Hearne's work seems to have been disregarded by recent editors, and the book rested forgotten in the Bodleian until Mr. E. G. Hardy

called attention to it in the *Journal of Philology*, Vol. XVII (1888)." Merrill concludes the paragraph by saying that he is grateful "to Mr. Hardy for calling renewed attention to the book, now so many years ago, and for emphasizing again its importance (pp. 129-130).

Also, Merrill makes mention of the fact that he and Mr. Hardy are of a different opinion as to who owned the copy before Hearne. Merrill believes it was not a Mr. Aldus, as Hardy believes, "but was the property, and, in certain of its MS parts, the work, of quite a different man; and that its importance for the reconstitution of the text of Pliny's *Letters* is all the greater on this account." It is at this point that Elmer Truesdell Merrill begins an elaborate and meticulous dissection of the volume concerned. In brief, he identifies the volume as having the "Bodleian shelf-mark 'Auct. L 4. 3,' and its casing "in a Bodleian binding of only some half century ago." He continues, "Three individual books are, however, included within its covers. The first of these is the edition of the nine books of Pliny's *Letters* published at Bologna in 1458 by Beroaldus; the second is the '*Epistole 46 nuper reperte*' of the correspondence with Trajan published by Avantius in 1502; the third is the '*Opusculum eruditum*' of Beroaldus himself, published at Bologna in 1497." Finally, for our purposes, he states "The three books are of the same format, and of the same general character of paper and type, and apparently were included in the same binding long before the present covers were affixed" (p. 130).

In many respects Merrill's intellectual methodology reminds me of four excellent volumes, on the ways and means of instruction, I was introduced to at the University of Missouri's Department of Education's Area of Instructional Design and Development. They are: Robert E. Boston's, 1972, *How to write and use performance objectives to individualize instruction*:

Volume One: How to analyze performance outcomes

Volume Two: How to write performance objectives

Volume Three: How to classify a performance objective

Volume Four: How to develop performance instructional activities and evaluations

Boston's method is simply: Identify, describe, compare and contrast: similarities and differences, draw a relationship, state a rule, classify, predict/hypothesize, test/experiment, and create a new model/paradigm; or build a "better mouse trap"; remembering to question, question, and to question again! (1972, vols. 2 & 3). While I am still satisfied with Boston's *methodology*, my point, in this labyrinth, is that much of what we know is old wine in new bottles; yet, we can't always be sure of the "old wine." In the case of Pliny's *Letters* much is still unknown about the precise **interpretation of the facts**, the old wine.

In a recent telecast concerning the two volcanoes that possibly threaten Italy, the announcer indicated that solving some of the enigmas in Pliny's *Letters* could lead to valuable information that might eventually save thousands upon thousands of lives. Modern scientists in Italy are using the latest technology; whereupon entering the volcano's mouth and descending to its floor, they can take the temperature of the volcano to predict its dormancy, latency, or activity! Why the Pliny's *Letters*? In one of the commentaries by Pliny, he describes in great detail how a volcano engulfed the city costing thousands of lives. For the longest time, scientists did not believe such an eruption as described by Pliny could possibly occur. Now, the scientists surmise that Pliny's account was accurate. Perhaps it is possible for billows of black smoke to descend onto the city, from the height of the volcano, in such a way as to create a bell-like shape, one that is considered more deadly than the usual ones (Henneberg, 1998).

Philologists, instructional designers, volcanologists, communication rhetors, mass communicologists, journalists, international educators, political-economists, psychologists, sociologists, historians, and philosophers are all involved in genesis, processes, and structuralization of internationalization as a communicative event. The ideas of Darwin, for example, set Nineteenth Century scholars and citizens, alike, off their heels. The discussion, for some, e.g. creationists, still continues; Darwin, however, in an argument with Dr. Prusey, declares "Dr. Prusey was mistaken in imagining I wrote the 'Origin' with any relation whatever to Theology...I may add that, many years ago, when I was collecting facts for the 'Origin', my belief in what is

called a personal God was as firm as that of Dr. Prusey himself, and as to the eternity of matter I have never troubled myself with such insoluble questions" (Banton et al., p. 11). A year later Darwin, in a dictated letter sent to a German student, writes "Mr. Darwin...considers that the theory of Evolution is quite compatible with the belief in a God; but that you must remember that different persons have different definitions of what they mean by God (p. 12).

G. Kitson Clark, in *The Critical Historian* reminds us that facts are not history; rather, history, or what passes for history, is the *interpretation of the facts, themselves!* When I think of how many people have taken the "Origin" as Darwin's bible of atheism, I am astounded. Certainly, they did not read the lines I just presented above--Darwin's not mine. I would be more content to say that Darwin was an agnostic; whether or not he is a believer, an agnostic, or even an atheist is not the point, here. The idea is that people quite often misinterpret information and when others follow suit, history is distorted, or even cheated! Educators cannot afford to make the kinds of mistakes often attributed to the general public. The curriculum, an international one, is the case in point. *We must consider the old wines as well as the new bottles, and the old bottles that may carry new wines, too, and, finally, other combinations that speak to the truth.*

Ultimately, we must, again, consider the political-economists and what they have to say. For me industry (work), manufacturing (goods and services), commerce (trade), and finance (money), all equal business; therefore, these become the study for economists who, in turn, test the political climate to make their predictions; politicians, on the other hand, test the economic waters for support to see if their ship will stay afloat or run aground, before running for office: economics and politics go hand in hand. Pliny's Rome could not have been that different, from what we think of, in terms of our relationship to our government. We think of Rome as a very repressive government and it was; but for others it might have been heaven on earth. Republicans and many Democrats complain about taxes they pay their government; yet, we demand good highways, police protection, fire protection, schools, social programs that keep the country from revolution, and the rest.

Labor during the Reagan Administration was kept in check. There may well have been more regulation of labor than has existed during the past quarter century, but the conditions that created labor unrest, documented by Upton Sinclair and other intellectuals, speaks to the dreadful situation of a century ago. The case of the Pullman's Strike in Chicago takes our breath away, in its disgust (Sinclair, 1905). The poor today are not as poor as a hundred years ago; they are better educated. Women can now teach in universities; they could not in the last century. Work for some (parents) so that others might be educated (children) is still the best paradigm; fair negotiations between labor and management, so that contracts are delivered as guarantees for all concerned is ethical: these then constitute some of the underpinnings of the political-economy, for without labor promoted by an educated class, where would the country be?

Each individual must define the political-economy as it pertains to his/her unique frame of reference. Personally, as a former miner, salesperson, waiter, floor walker, banker, expeditor, product manager, cost analyst, planner in the aviation industry, and, finally, an educator, who owns his own business, I believe my experience is not atypical but very similar to that of many other Americans who know the "money begets power" score: The business of business is still business! (Marx aside). The political-economy, Burke might say, works just as surely from the bottom to the top of the hierarchy as it does from the top to the bottom (Foss et al., 1985, p. 174). Nevertheless, besides Dent and May, and others previously cited, Bruce Morse's book on *How to Negotiate the Labor Agreement* is a good guide from the perspective of management. I suppose stopping by *Cheers*, to have a brew, on a frosty December night might produce a great discussion over one of America's favorite pastimes: **politics and money!** Unfortunately, most of us who are paid for our services, would rather do it free, but the old wolf-at-the-door must be kept at bay.

The International Educational Paradigm: Toward a new Millennium

John Dewey, George Herbert Mead, George Santayana, Daniel T. Seymour, President William Jefferson Clinton, and Robert Gunn Davis each have something worthwhile to say, that speaks to the international educational ambience: the

curricula. While they speak last, they certainly are not least. If we consider knowledge in different contexts and timetables as transferable, and this paper has suggested that they are, a greater application of what was once relegated simply as "a historical reference," now finds new use and meaning in our present lexicon, the ontology and cosmology of our respective metaphysics; in this case, good "old" wine gets "better" as it ages. So I believe it is with two former University of Chicago professors, Dewey and Mead. Their life histories need not be recounted here, for they are legends that are still talked about; they are celebrities who are celebrated and known for their vast contributions to American education; not the celebrities of Daniel Boorstin's *The Image: A Guide to Pseudoevents in America*; those are known simply for their well knownness!: Certainly our country has produced more than its share of the latter.

In Dewey's *Experience and Nature*: Chapter Two, "Existence as Precarious and as Stable," he states "No modern thinker has pointed so persuasively as Santayana that 'every phase of the ideal world emanates from the natural,' that 'sense, art, religion, society express nature exuberantly'" (p. 51). Nevertheless, Dewey maintains that Santayana "confounds his would-be disciples and confuses his critics by holding that nature is *truly* presented only in an aesthetic contemplation of essences reached by physical science, and envisagement reached through a dialectic which 'is a transubstantiation of matter, a passage from existence to eternity'" (p. 51). Just as with Chesebro's concern with Burke, Dewey avers that "This passage moreover is so utter that there is no road back. The stable ideal meanings which are the fruit of nature are forbidden, in the degree in which they are its highest and truest fruits, from dropping seeds in nature to its further fructification" (p. 51). Here we see Dewey grappling with the pathway laid out before him by Santayana. It is up to students of philosophy to decide for themselves which pathway they wish to meander. Most of Dewey's thought is concerned with reflective thinking. Finally, in the last paragraph of Chapter Nine "Experience, Nature and Art" Dewey attests, "In creative production, the external and physical world is more than a mere means of external condition of perceptions, ideas and emotions; it

is subject matter and sustainer of conscious activity; and thereby exhibits, so that he who runs may read, the fact that **consciousness is not a separate realm of being, but is the manifest quality of existence when nature is most free and most active**" (p. 318) (Boldface mine).

George Herbert Mead in Volume One of *Mind, Self, & Society* presents in Section 29 "A Contrast of Individualistic and Social Theories of the Self," a contention "**that mind can never find expression, and could never have come into existence at all, except in terms of a social environment**; that an organized set or pattern of social relations and interactions (especially those of **communication** by means of gestures functioning as significant symbols and thus creating a universe of discourse) is necessarily presupposed by it and involved in its nature" (p. 223) (Boldface mine). I take Dewey's and Mead's contention that for them, in juxtaposition, experience and nature and mind, self, and society, as an expression of nature, are not necessarily complementary.

George Santayana's essay "The Differentia of Aesthetic Pleasure: Its Objectification" begins with

There is, however, something more in the claim to universality in aesthetic judgments than the desire to generalize our own opinions. There is the expression of a curious but well-known psychological phenomenon, viz., the transformation of an element of sensation into the quality of a thing....Our judgment appears to us merely the perception and discovery of an external existence, of the real excellence that is without. But this notion is radically absurd and contradictory. Beauty, as we have seen, is a value; it cannot be conceived as an independent existence which affects our senses and which we constantly perceive. **It exists in perception and cannot exist otherwise.** A beauty not perceived is a pleasure not felt, and a contradiction....We should be incapable of surveying or retaining the diffused experiences of life, unless we organized and classified them, and

out of the chaos of impressions framed the world of conventional and recognizable objects (Sprague and Taylor, 1959, p. 648) (Boldface mine).

The aforementioned should lead us to the conclusion that Santayana extends the argument when he suggests "beauty is in the eye of the beholder" rather than an expression inherent and emanating from nature; moreover, we should not confuse Santayana's perfection with that of Burke's. The latter concerns itself, in part, with the psychosis of guilt.

The archway through which we must pass toward internationalism in education can be found in Daniel T. Seymour's *On Q: Causing Quality in Higher Education*. The book "combines material from both higher education and business literature and a series of interviews with professors, presidents, and deans to provide valuable insights into what 'quality' means to different people." Seymour brings a new perspective to the term "quality" and argues for better ways in which the university community "can view their skills as quality service providers--top-rate work that can be defined, measured, managed, and communicated" (1993, book jacket). This book makes a valuable contribution to both academicians and administrators who are dedicated to advancing the cause of better education. Three chapters in particular speak to **communicologists**; they are Chapter 5 "Process, Process, and More Process," Chapter 6 "Involving Everyone in the Pursuit," and Chapter 8 "It's All in the Attitude." Seymour, like Dewey, Mead, and Santayana, is concerned with the human mind with respect to nature and a general aesthetic perspective that is found in the words "quality" and "beauty" and all that "quality" and "beauty" elicit, whether imbued in the aforementioned philosophies, or one unique to his own perspective. The organization of his book is such that it moves us closer to the realization of an international paradigm.

President Bill Clinton's educational priorities, in the "President's & Secretary's Priorities" on education, consists of seven items that raise the academic standards of achievement for all high school graduates. For example, the President would like all students to read independently by the end of the third grade; item two discusses the need to master mathematics "including the foundations of algebra and

geometry by the end of the 8th grade"; item three proclaims that "by 18 years of age, all students will be prepared for and able to afford college"; items 4 through 7 point to clearer standards of achievement and accountability for all children and strategies for obtaining those standards, teacher preparedness in every classroom, connection to the internet by every classroom by the year 2000, with accompanying technological literacy by the student, and, finally, schools that are "strong, safe, drug-free and disciplined" (Clinton, 1998, Department of Education brochure). The President has listed lofty goals and strategies for achieving them. With literate, technically skilled, and knowledgeable college-bound high school students, professors, too, will find challenges not hitherto experienced, due to lower standards and the absence of the worldwide internet, in the past.

The names and ideas, presented throughout this paper and this section, coupled with the President of the United States' initiative, and the review of the A and S Convergence Paradigm, bring us to the next step in higher education and that is: the complete internationalization of every college and university in the land. Who will lead us through the gateway?

Ah, but one last voice has not been heard; is it because he is British? Robert Gunn Davis's Article "Labour and Progress" appearing in *The Westminster Review* reminds me of Benjamin Franklin's speeches to the British Parliament, wherein he describes the American condition of nobility and freedom, more, by his simple attire than by his eloquent words; so it is with Davis: the utter descriptive simplicity of his ideas could only be spoken by an individual of rarefied character; consequently, his words touch the heart before they galvanize the mind to action! In the following, Davis decries the condition of the poor who contribute, but are unappreciated by those with privilege and advantage:

Not only are services valued unfairly, but it has become almost a social law that the more useful a social service is the lower it is valued, and the less seriously are those who perform it regarded. For those who must minister to our comfort and well-being any kind of treatment is considered good enough.

The scavenger, who cleans our streets, and so makes our modern towns and cities comparatively healthy; the man who goes down into the under-world of city drains, towards a life's end; the baker who rises in the middle of the night; the chimney-sweep, who follows his dirty and dangerous trade; the railway greaser and stoker, who do so much for us, are poorly paid, and are inconsiderately regarded (1911, p. 500).

As with May (cited earlier), Davis's comments, for our purposes, also suffice as linguistic paradigm. Perhaps it is fitting that our President, accompanied by our British cousin, lead us through the archway, followed by all those mentioned, living or present in spirit, and the whole of humanity, as we go forth to improve the world, with all its misery, ignorance, and poverty, and to share from our bounty of knowledge and wealth, thereby extending the beauty of education, as we know it:

The Communication-International Convergence Paradigm: Proposed, a synthesis:

Descriptors:

1. Humility
2. Charity
3. Preparedness
4. Experience
5. Sharing
6. Cooperation
7. Extension
8. Internationalism across disciplines
9. Internationalism across divisions, schools, and colleges
10. Internationalism across states with governmental assistance
11. Internationalism across borders
12. United assemblage of colleges and universities toward internationalism

Note: See schematica: ***The Communication-International Convergence Paradigm***, p. 42.

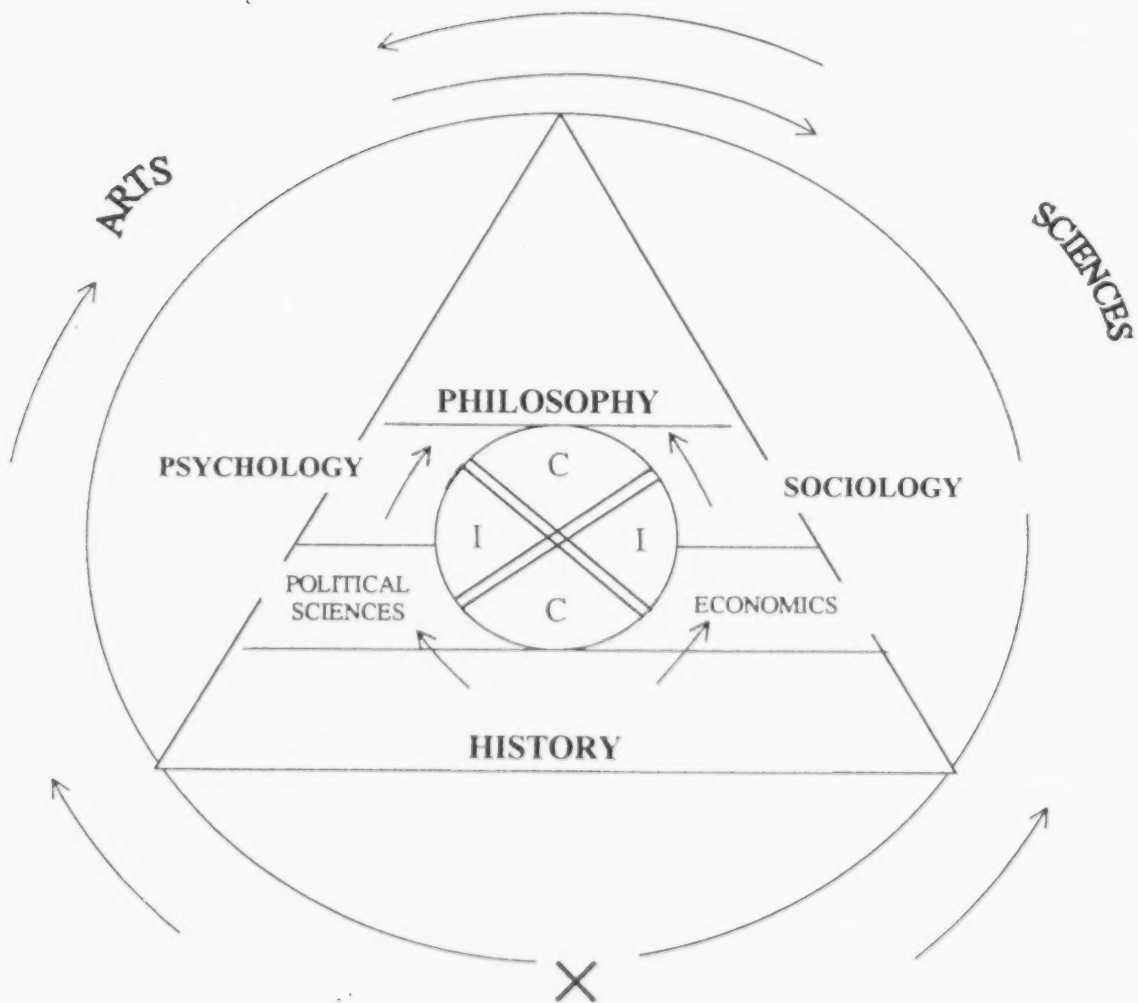
As a synthesis, the twelve-point plan stated above should draw upon the ideas described, explained, and advanced by the various scholars and practitioners whose voices have been amplified in this work. From ancient times to the present, pedagogians have viewed their profession very much akin to that of a minister; thus, Theissen supports Davis when Davis cries out for equal treatment of those who are under foot, he does so in the hope that humanity will be more humane, especially in acknowledging the value of each person's work, no matter how meager (*humility and charity*). In this regard Dewey and Mead, with their penchant toward nature and its completion, its expression, ask us: are we, as teachers, helping each individual to reach his/her maximum potential? (*preparedness, experience, and sharing*). Burke and Chesebro previously argued in favor of a hierarchy with negotiation as a key instrument, promoting communication throughout the continuum of hierarchy (Burke) (*cooperation*); Chesebro concurs but insists on expanding the paradigm to promote greater applicability (*extension*). These theoretical constructs in simple terms point to the need for improving **communication**, once again, throughout every aspect of human endeavor. The international educators hail from every conceivable division, school, and college. They have been, moreover, in the vanguard. *What has been missing in the academy are professorial and administrative bridges that assist internationalism*, transporting it to every sector of the academy; specifically, within the college of business, May's linguistic paradigm makes it abundantly clear that the United States is falling behind (*internationalism across disciplines and internationalism across divisions, schools, and colleges*).

Satterlee demands that more attention be given the international curriculum. He would support a meeting of the various American colleges and universities at a convention whose sole purpose is to determine the degree: quantitative and qualitative of internationalism that is present in American higher education (*internationalism among states*). The discussions by international educators strongly suggest that financial support from governmental agencies to achieve internationalism is waning (Satterlee and Tehranian) (*internationalism among states*).

with governmental assistance). Tehranian would attest to the need for international cooperation among the American colleges and universities vis-a-vis colleges and universities from other nations to achieve internationalism, worldwide (*internationalism across borders*). Ultimately, I entreat each of you present at the Speech Communication Association of Puerto Rico, and educators across the land, to convene in an effort to promulgate internationalism. How this might be achieved is through the good office of the Executive Director of the National Communication Association (NCA), Dr. James Gaudino. Perhaps the executive officers of NCA can discuss the rationale, purpose, and objectives to be reached by a proposition as lofty as internationalism (*united assemblage of colleges and universities toward internationalism*).

From what has been presented thus far, it is obvious that the two hypotheses presented: 1. The malaise of the current educational paradigm is real, and 2. The *Abertura* (opening) toward a better paradigmatic, educational pathway is advisable and feasible; these hypotheses have been met. The Communication-International Convergence Paradigm that follows, therefore, is offered as a focal point toward which scholars may find refuge, answers, and stimulation to move forward in order to ameliorate the global educational malaise.

The Communication-International Convergence Paradigm



Key: ===== Integration

Where

1. The Arts and Sciences implode, and
2. Communication and International Education implode into a synthesis of Internationalism.

The Communication-International Convergence Paradigm: Description

In this paradigm, an attempt has been made to view the academy's curriculum in its entirety. Therefore, the Arts and the Sciences, in their classical definition stand for all of the information and knowledge available in every conceivable division, school, and college. Generally speaking, the Arts and Sciences, historically have been viewed in juxtaposition. Hence, these separate entities begin at the bottom of the circle as History, each making their way to the top of the circle as Philosophy, thus completing a 180-degree revolution, or a half-circle each. At this point, the Artist has questions that his hemisphere cannot satisfy and must move into the arena of the Scientist; conversely, the Scientist in frustration must move into the realm of the Artist. In so doing, they become like two massive stars passing through each other, creating a new entity: an implosion. Thus, the Artist becomes a Scientist and the Scientist becomes an Artist.

Each scholar brings to his/her endeavor all the knowledge that he or she possesses to answer questions. Moreover, the labels, strategically placed, identify the relationship between History and Philosophy, where in-between Communication and the related disciplines of Political Science, Economics, Psychology and Sociology can be found.

The inner circle becomes the focal point in which Communication and Internationalism integrate. The integration occurring in the outer and inner circles may either be viewed as (a) implosions creating new intellectual space, or they may be viewed as (b) four separate lenses: two in the outer circle, Arts and Sciences, and two in the inner circle, Communication and Internationalism. The lenses, for our purposes, have been created in much the same way that the camera's aperture opens fully to reveal a complete circle. What was half is now whole. Thus, the Arts have become enlarged with the same process occurring in the Sciences, Communication, and Internationalism. Finally, the inner circle may also be viewed as (c) two hourglasses, one vertical, one horizontal, creating a pattern for a kaleidoscope that move into each other's region, forming a new pattern of convergence or arrangement. In this telescopic or kaleidoscopic alignment, we are

able to look further into the universe of knowledge in the hope of acquiring more information and a deeper understanding of infinity.

No paradigm is perfect. What this model accomplishes is to create a multi-perspective paradigm for the student/practitioner who seeks knowledge of the curriculum(a), using Communication as a focal point in quest of universal Internationalism as a worthwhile goal. The statement that this paradigm makes is that educators, attempting to share Internationalism with students hailing from totally unique and different circumstances, require new arrangements, alignments, configurations, relationships, juxtapositions, integrations, formations, and comprehensions, intermingling with what is already known. These processes must occur to create a purposive agency (tool), enabling the agent (scholar) to re-work what is already present to meet the world's demands and problems facing it, where insufficient space, over-population, disease, and ugliness may be eradicated in the next century.

Suma:

The **purpose** of this paper has been to survey the current situation of internationalism among the various nation states by means of comparative analysis, as matrix, in order to promulgate the internationalizing process, as a worthwhile goal, within and without the college and university curricula; the theoretical influence and contributions of scholars in communication, international education, and political-economy, moreover, are seen as becoming allies toward this endeavor.

This paper has reviewed the current state of affairs of internationalism by focusing on the instructional and curricular needs of the respective peoples, tied to political-economy, as an example, within the various nation states mentioned, as locus, for the promulgation of a new and more effective educational paradigm; in this respect, helping us move toward the creation of new and better schools, knowledgable in international affairs, for the next millennium; hence, the theories of pertinent rhetorical scholars, including mass communicologists, international educators, and others, representing the various colleges, including those in the arts and sciences, all as international rhetors, combined with the changing *visage* of political-economy, with its technological underpinnings, are especially visited with the aspiration that this eclecticism, this vanguard, will improve the current malaise of international instruction as benefit to the student. Finally, the United States of America with its enormous wealth, leading technology, and vast educational infrastructure, and its respect for democratic principles, is viewed as an agent with agencies that can effect **positive** consequences to ameliorating the status quo.

An international paradigm was proposed that presented 12 descriptors and, as synthesis, reflects the ideas of the various scholars's and practitioners's ideas. A ***schematica*** is also available that helps to focus attention on how the descriptors, as disciplines, might converge within and without the university toward internationalism. Toward this end, the areas of **communication and international education converge** in order to present a united front in the process of internationalizing: a synergism. The college or university as a whole is seen as supporting this endeavor through equal participation. Finally, the efforts of everyone

is required, in much the same way that current efforts by professionals and citizens work toward supporting the United Nations, either directly, or indirectly.

Conclusions:

The international situation for students, especially those from poorer nations, is such that the poorer students' quest, toward achieving a more equitable professional education, where the achievement of intercultural enrichment and international career utility are worthy goals, is now in question, or may even be **waning**. This factor is due to the global inadequacy of meeting the needs of these prospective Twenty-First Century scholars: the lack of commitment, as a result of insufficient international educators in the field, with U.S. governmental support; moreover, the current model, expounded by world educational institutions, has failed to adequately *communicate* these exigencies. *Paramount is the need to create a new paradigm that responds to the wants and needs of both wealthier and poorer nations*, in order to more fully integrate resources, while respecting cultural and intellectual differences, and to enlighten the global citizenry. *To this end, the ideas emanating from the rhetoric of national and international communication rhetors*, e.g., I. A. Richards, Kenneth Burke, Michel Foucault, and James Chesebro, in addition to the new generation represented by Fernando Pedro Delgado, *et al.*, along with *past rhetors from disparate areas, yet related in the confluence as contributing fields in the university's arts and sciences*, Charles Robert Darwin, John Dewey, George Herbert Mead, and George Santayana, for example, still continue to enhance the *educational praxis*; they improve the *educational topology* and it is called forth as significant.

Internationalism, then, is an eclectic idea that represents, in a word, the significant goal sought by the students that yearn for his/her educational fulfillment: **enlightenment**. Students benefit from the new communication paradigm, based on the challenges and answers presented by the communication rhetors, the increased value of international education, and last, but certainly not least here, the important role that political-economy engenders throughout the international community. The

evidence of paradigmatic advantage to implement change seems within our reach:

Yes, we can! *Si Podemos!*

One last note, no one paradigm as James Chesebro suggests, can meet the needs of every situation; with this in mind, let us join forces to achieve a more humane attitude toward those who desperately need our help. While it is true, that each person involved in the internationalizing process probably gains more than he/she gives, it is also true, that those who receive are, in some cases, saved from an even worse fate. Certainly, those working and involved with the Peace Corps, Doctors Without Borders, Rotary International, Habitat for Humanity, and others, understand the benefits received when human beings are stalwart, kind, and dedicated to serving others. **Internationalism**, then, benefits those intent on serving the **international** community, the **international** community, itself, is ameliorated, as well as, the direct benefits for employers in every conceivable field of endeavor. Our nation can live up to its potential: **Internationalism**. **Internationalism**, therefore, leads us to a better world, where freedom and culture are respected; moreover, **internationalism** within the curriculum advances our quest *where enlightenment through education, equity, and peace are truly achievable.*

Recommendations for Further Study:

Three international articles: on Canada, Australia, and on Japan arrived too late to be included with the rest of the documentation: They are:

Knight, J(ane), (1997). A shared vision?: Stakeholders' perspectives on the internationalization of higher education in Canada. *Journal of Studies in International Education*.

Umakoshi, T(or), (1997). Internationalization of Japanese higher education in the 1980's and early 1990's. *Higher Education* 34: 259-273 (@ 1997 Kluwer Academic Publishers. Printed in the Netherlands).

Welch, A. R. (1997). The peripatetic professor: the internationalisation of the academic profession. *Higher Education* 34: 323-345.

These articles are worth reading, because they are current and reflect what is

An older book:

Ellsworth, P. T. (1938). *International Economics*. New York: The Macmillan Company,

is still worth reading, because it presents a fundamental discussion that treats international economics from a historical and a theoretical perspective, as seen through the eyes of an economist writing just prior to W.W.II. Obviously, many superb books are available that detail different economic histories and theories of post W.W.II.

Jürgen Habermas,

Habermas, J. (1971). Chapter Two: Positivism, Pragmatism, Historicism. *Knowledge and human interests*. Boston: Beacon Press, I believe, may hold answers for international and intercultural scholars.

Finally, David S. Landes's book

Landes, D. S. (1998). *The wealth and poverty of nations: Why some are so rich and some so poor*. New York: W. W. Norton & Co.,

is considered to be one of the best works documenting the causes and effects of global economics. In 1976, according to Landes, Paul Samuelson stated "No new light has been thrown on the reason why poor countries are poor and rich countries are rich." Landes picks up the challenge and presents the reader with an avalanche of information including new perspectives on regions, people, and events, culminating in their wealth. John Kenneth Galbraith, Dean of Economics, writes concerning this material "Truly wonderful. No question that this will establish David Landes as preeminent in his field and in his time."

In closing, the National Communication Association (NCA) publishes many journals, including at least one international journal of communication, that are excellent; for the purposes of this paper, however, I have focused more on the intellectual thought of others outside our field, in order to compare and contrast the similarities and differences between us, vis-a-vis internationalism in higher education. My focus, once again, has been to extend internationalism throughout

NCA and throughout the United States of America, culminating in the sharing of ideas, services, and products: internationalism.

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Acknowledgment

I wish to thank all of the library faculty and staff at Eastern Illinois University for permitting me to check out reference material overnight for purposes of photocopying. Also, thanks for the abundant material that was sent to me via inter-university mail. Thanks to my colleague, Dr. Mark Borzi, for the use of five of his books. Finally, as always, a very special thanks to my lovely wife, Maggie, for her expert assistance in proofreading this manuscript and her valuable feedback.